

THE

Butter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XXIII.

Saturday, October 25, 1854.

Price One Penny.

CELEBRATION OF THE TWENTY-FOURTH OF JULY, 1856, IN THE MOUNTAINS OF UTAH.

(From the "Deseret News.")

On the morning of the 23rd, Presidents Brigham Young, Heber C. Kimball, and Jedediah M. Grant, and many citizens from Great Salt Lake City, and surrounding country, with wives and children, entered the mouth of Big Cottonwood kanyon, on their way to the headwaters of that stream, to spend the ninth anniversary of the entrance of the Pioneers into the Valley of Great Salt Lake.

It would be folly in me to attempt a description of the wild grandeur of the scenery, whose precipitous crags and towering peaks now found the beholder in their vast and rugged spell, and at other points draped their huge proportions with the rich beauties of the vegetable kingdom, from the lowly plant to the giant pine, until word-painting is at fault and even the pencil of the most skillful artist would fail in giving a faithful delineation.

In the year 1852, the Legislature of the Territory of Utah granted to Joseph Young and others a charter to this kanyon, and the company built a mill a short distance above its mouth, which has since been taken down.

President Brigham Young and others bought the claim and improvements of the chartered company, and in the fall of 1854 began to make roads and build

mills. They now have three excellent saw mills in operation, which have already cut over eight hundred thousand feet of lumber.

I could but remark the appropriation of the motto on a flag, floating over the third mill, "Industry Rewarded." Opposite this mill is a large double log building, I should think forty feet long by twenty wide, and over it we observed a flag with the motto, "Our Mountain Home."

There is a blacksmith's shop at the second mill, and at all the mills there are comfortable and commodious log buildings, for the accommodation of the workmen and their families.

The company now occupying the kanyon is styled "The Big Cottonwood Lumber Company." To properly appreciate the vast amount of labour they have expended in building mills and houses, and in making roads to the head of the kanyon, a work previously pronounced impossible by many experienced men, one must pass over the road, located and worked with the best judgment and skill of any in the mountains, and see for himself.

The company design to build five more mills at different points, from which the timber in the main, and numerous small kanyons will be easily accessible.

All who passed up the canyon were requested to show their tickets at the gate, close by the first mill.

[*Invitation Ticket:*]

"PIC-NIC PARTY AT THE HEAD-WATERS OF BIG COTTONWOOD.

"President Brigham Young respectfully invites _____ and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Canyon, on

"THURSDAY, 24TH OF JULY.

"~~The~~ You will be required to start from the City very early on Wednesday morning, as no one will be permitted, after two o'clock, p.m., of the 23rd, to pass the first mill, about four miles up the canyon.

"All persons are forbidden to make or kindle fires at any place in the canyon, except on the camp ground.

"G. S. L. City, July 18, 1856."

After travelling up the canyon some ten miles in an easterly direction, the road turns to about S.E. by S., the canyon opens, the bluffs are less rugged, having their slopes densely clothed with pine, and in about seven miles you reach an open and nearly level area, containing from three to four hundred acres, and surrounded with lofty mountains, many of them covered with timber almost to their summits.

This lovely spot is adorned with beautiful copses of pine, fringes and clumps of willows, clear grassy patches, two low rocky ridges, sprinkled with immense blocks of granite, and a small clear lake, covering about forty acres, on its west border, which is fed by one of the two small streams that heighten the enchantment by their meanderings.

The Lumber Company have been at considerable expense, expressly for the occasion, in making about five miles of road, above their upper cabin, passable for carriages, in building two rafts for excursions upon the lake and angling for the numerous trout in its waters, and building a bowery forty feet by twenty-four, comfortably provided with floor and seats.

The camp ground was located on a fairy-like spot, overlooking the surrounding meadows and lake. The bowery, President Young's marquee, and President Kimball's tent, occupied an open

space amid the small copses of pine, while the numerous carriages were conveniently grouped around. A massive granite rock, fifty-four feet in circumference, by four-feet high, stood at the entrance to this lovely spot; from the centre of this rock, and apparently without earth to sustain them, grew three pine trees, which were fringed round at the top of the rock with a thick cluster of young pines, about two feet high. A large flag was suspended from these trees bearing the motto "Clear the Way," with the all-seeing eye in an oval in the upper margin, above two clasped hands, under which, inscribed upon a scroll, were the words, "Blessings follow Sacrifices;" a representation of the upper crossing of the North Fork of the Platte, with the Pioneer company upon both banks, and crossing upon rafts, occupies the centre. "The Pioneers of 1847 at the upper crossing of the Platte, in pursuit of the Valleys of the Mountains," fills the lower margin.

A little further to the right, and near the N.W. corner of the bowery, is a stately pine, from which floated several flags, among them, and near the top of the tree, was a small one bearing the representation of an old gentleman, seated between two bags of money; the one on his left very large, resting on a marble stand, and marked with bold letters, "Oregon," with the old gentleman's hand resting upon it; in his right hand, between his thumb and fore finger, he held a small bag marked, "Utah;" motto, "Uncle's Justice to Utah."

A little lower down, another flag had the representation of a bundle of sticks, bound together with strong cords, and the inscription "United we are one."

Beneath that was another, representing a hand holding a scroll unfolded, on which is the inscription, "The Constitution of the United States' Equal Rights, to its violaters." Then came "The Clerks' Own, 4-4 to the friends of the Union, no 1-4 to its enemies."

From the front of the bowery hung three flags, the first having the representation of a rock in the midst of the ocean, with a flag floating from its summit, and bearing the inscription, "The Constitution of the United States," and having inscribed over it, "The 'Mormons' defend the rock, who can prevail against it?"

The second flag had the picture of a

lion, with one paw upon a rock, above which is the inscription, "Utah Courage," and underneath, "The spirit of '76 is not dead."

The third had the representation of a lion standing, a lamb laying beside him, and the inscription, "Peace reigns here."

At the head of the bowery is a large pine, one hundred feet high, to the top of which brother John Bagley, assisted by Patriarch John Smith, son of Hyrum Smith, who was martyred for his religion in Carthage jail, fastened the flag of the United States.

Nature seems to have exerted herself to out-vie art, in forming this enchantingly beautiful place. The trees grew in pyramidal groups, with thick foliage, each group fringed with small pines some two feet high, back of which gradually rose other trees, gently leading the sight to the lofty tops of the centre. Every heart that could feel, every mind that could appreciate the skilful blending of the sublime and picturesque, and realize the deep silent peace that all nature seemed bathed in, could not entertain an angry thought, a jealous feeling, an unvirtuous desire, and hardly a willingness to ever again mingle with the ungodly world.

Every one wished to clothe his impressions with words, but the language of the trees, the rocks, the streams, and the hush of peace were so eloquent, that a sensation of the want of expressive language, left many a person to silently reflect in a fulness of joy and wonder.

Major R. T. BURTON with a detachment of Life Guards, was detailed to guard against accidents at the swings and on the lake, and to take charge of the animals, as they roamed freely over the richly grassed meadows.

Captain DIMICK B. HUNTINGTON, assisted by Elisha Averett, had charge of the cannon.

Captain BALLO's Band, the Nauvoo Brass Band, and the Martial Band, and many other musicians were present.

At sunset of the 23rd, the camp assembled for prayers.

The Choir sung, "Come, come, ye Saints."

Prayer by Elder AMASA LYMAN, Chaplain of the camp, after which President BRIGHAM YOUNG made the following remarks—

To-morrow morning, at seven o'clock, we wish the camp to again assemble here

for prayers, with the exception of those who must necessarily stay at the wagons. We wish those who have children here to see that they are in the tents, and not have the cry go forth that this, that, and the other child is lost. I also wish to give a word of caution to all who may visit the small lake, just west of us. I would rather have staid at home than to have it said, that a child has been lost, or any person drowned through visiting this place.

Suppose that a child was lost in these woods and could not be found; suppose you should lose a sister, a daughter, or a companion, on this lake; you would always think on your visit to Big Cottonwood kanyon with bitter regret. A circumstance of this nature would mar the peace of every person.

I wish the sisters and children to keep away from those rafts, unless they have some person in their company capable of taking care of them; if they know enough to do as they should, they will listen to this counsel.

Here are swings and a bowery prepared for your enjoyment; here are most beautiful groves, meandering streams, and a lovely sheet of water, amid the towering peaks of the Wahsatch mountains. Here are the stupendous works of the God of Nature, though all do not appreciate His wisdom as manifested in His works, but are tempted to recklessness through the buoyant feelings of youth and health, and without caution are liable to run headlong into every danger.

Some, if they had the power, would be on the other side of these lofty peaks in ten minutes, instead of calmly meditating upon the wonderful works of God, and His kind providence that has watched over us and provided for us, more especially during the last ten or fifteen years of our history. I could sit here for a month and reflect on the mercies of our God, and humble myself in thankfulness because of all His favours to myself as an individual, and to all this great people.

What do you think Joseph and Hyrum would have given to have seen this day in the flesh, and to have been here instead of being taken to Carthage, like lambs to the slaughter, and butchered by their enemies? We are here hid up in the Lord's secret chambers, according to His promise, where none can molest us, or make us afraid.

676 CELEBRATION OF THE TWENTY-FOURTH OF JULY IN UTAH,

Here is a good floor which we have prepared expressly for your enjoyment, and here are the musicians ready to accommodate you. You can enjoy yourselves in the dance, in your tents, meditating on the matchless power and goodness of our God, or in gazing upon a splendid grouping of the mighty, the lovely, and varied productions of nature.

Be prudent, and let every man, woman, and child take care of themselves, and see that others are taken care of.

The guard should be on the alert continually, to see that no person is running into danger, and that the animals are taken care of. And again, I say, I wish the sisters to take the precaution to keep away from the lake, that they may not go from here sick with colds caused by damp feet.

Enjoy yourselves, and if you observe, these few words of caution, I think we can spend to-morrow very happily. I do not wish to have to reflect on the loss of a life in my own family, or in yours.

We have made the last five miles of the road, expressly that the brethren and sisters might come here without accidents, and we will make you as comfortable as it lays in our power to do.

Mothers, take care of your children, for they are a blessing to you; and I bless you all, in the name of Jesus Christ. Harken to counsel and you will be blessed, from this time, henceforth and forever. Amen.

Music and dancing enlivened the few hours preceeding the night's rest.

TWENTY-FOURTH.

Reveille at five minutes before five a.m.

At five, two rounds from the cannon woke the silent echoes of centuries, as the roar crashed through the dense pines, and reverberated from peaks, glens, and dells, announcing to a world that freemen were celebrating the blessings which make life valuable.

At half-past five, three rounds were fired for our Representatives and Delegates.

At six, nine rounds were fired, one for each year the Saints have dwelt in these valleys.

At half-past six, three rounds were fired for the First Presidency.

At seven, the camp assembled for prayers. The morning was cloudless and lovely, earth, air, and sky contributing to the deep-toned joy pervading every bosom.

The Choir sung—

On the mountain top appearing,
Lo the sacred herald stands.

Prayer by Elder LYMAN.

At eight, the United States' flag was unfurled from the tall pine at the bowery, and national enthusiasm glowed upon every countenance, as the flag of our country floated high and proudly in the free mountain breeze, about 8,000 feet above the level of the sea; probably the highest that ever a flag was hoisted on the Continent of America, when surrounded by a large concourse of people in the celebration of any day.

Music, dancing, and other varied sources of enjoyment lent their aid to heighten the keen zest of the joyous company.

At half-past eight, martial music, under Captain Averett, serenaded on the lake.

At half-past two, a Hymn, composed for the occasion by Miss E. R. Snow, was sung by Elder JAMES SMITHIES, assisted by some of the Choir.

SONG FOR THE 24TH OF JULY, 1856.

TUNE—*The Merry Mormons.*

We now a cheerful tribute pay
To that eventful, glorious day
Which sheds an everlasting ray
Of light, to gladden Zion.

CHORUS.

Shout, ye hills, and shout ye valleys—
Shout, ye lofty mountains;
Ye rugged rocks, prolong the shout,
And echo through the canyons.
Hallelujah, hallelujah—
Praise the God of Joseph:
Long live the Prophet Brigham Young
To pioneer for Zion.

The deed we celebrate, will be
Renown'd throughout eternity,
And stand in high celebrity
When nations are forgotten.
Shout, ye hills, &c.

Long life, and health, and merry cheer
To every faithful Pioneer:
The dove-like Peace is perching here,
And brooding on the mountains.
Shout, ye hills, &c.

Here's sweeter music than the noise
Of "Uncle Sam's" contentious boys,
Who strive like children for their toys,
And make a game of Congress.
Shout, ye hills, &c.

CELEBRATION OF THE TWENTY-FOURTH OF JULY IN UTAH. 677

We'll let them fuss, and fret, and stew—
Brow-beat and cans each other too;
We here have better work to do,
And better men to do it.
Shout, ye hills, &c.

We've kanyon work and kanyon joys,
We've mountain life and mountain boys;
Here heaven-born Freedom's mellow voice,
Earth's highest note is sounding.
Shout, ye hills, &c.

The hosts of Israel gather home—
To Desert all nations come—
With wagons, horses, mules, and some
Are coming now with hand-carts.
Shout, ye hills, &c.

To every Saint a hearty cheer—
May those who're faithful gather here,
And when the Bridegroom shall appear
Be ready for the supper.
Shout, ye hills, &c.

Comic songs by brothers RANDALL and
MARGETTS.

Toasts read by Elder GEO. D. WATT.

By Elder FREDERICK KESLER—
Brigham Young—The Lion of the
Lord. He will never be less.

Heber C. Kimball—One of the Lord's
anointed—pay attention to his sayings.

Jedediah M. Grant—One of the Lord's
mighty chieftains. May he live long to
be a comfort to his friends, and a terror
to his enemies.

The Twenty-Fourth of July—Lift up
your heads, ye Saints of the Lord, and
rejoice.

By Elder W. W. PHELPS—

Let her rip and let her roll,
As the heathen nations do;
And the "Mormons" sit and laugh,
While the devil pops them through.

"Mormonism"—A plurality of worlds,
a plurality of Gods, and a plurality of
wives, with all truth in all eternity.

A Chamber in the Mountains—The
way to it was constructed by the "Lion
of the Lord." Blessed be they that walk
blameless.

President Brigham Young—With the
keys of heaven and earth to open and
shut, and all Israel to sanction.

By Elder C. LAMBERT—

The Saints—May we ever cherish the
principles of peace, virtue, and liberty.

The Authorities of this Church—They
have proved themselves worthy; may we
ever cherish and honour their counsels,

that peace, union, and good-will may
crown our labours.

By Elder G. D. WATT.

The Big Cottonwood Lumber Com-
pany—The rocks and pines of this rugged
kanyon, hitherto deemed impracticable,
have yielded to their skill, industry, and
perseverance—unto which we are indebted
for an access to this secluded vale.

Brigham Young—ever merciful.

Heber C. Kimball—ever true.

Jedediah M. Grant—ever just.

Brother Hugh FINDLAY sung the fol-
lowing—

SONG FOR THE 24TH OF JULY, 1856.

BY W. G. MILLS.

TUNE—*The days when we went Gipsying.*

The Scot may praise his tow'ring hills,
The Swiss his craggy peaks,
And sing with rapture that he feels
The Liberty he seeks;
Yet, though they scorn the tyrants chains,
And smile at death's alarms;
The tyrant Hamor o'er them reigns,
And grasps them in his arms.

CHORUS.

But here, with heav'n's pure light above,
And loftier hills displayed,
Are truth, and liberty, and love
By holy men conveyed.

Long have the Gentiles sought to break
The man-child's noble heart
With cruelty, till Brigham spake
And bade him thence depart;
He fled to seek a sure retreat
Across the mountains' brow,
Where never trod the Christians' feet,
And found it where we're now.
For here with heav'n's pure light, &c.

We thank our God that we possess,
The mountains' strong embrace,
Where tyranny henceforth shall cease
To trample on our race;
Up with the banner! let it fly,
A signal to the earth—
We've raised the flag of Liberty,
July, the Twenty-Fourth.
For here with heav'n's pure light, &c.

We'll quickly learn the law of right
In this great "Mormon" school,
And walk according to its light,
That we may learn to rule;
For Zion's learning all she can,
Since this auspicious day,
To execute God's righteous plan
On all who disobey.
For here with heav'n's pure light, &c.

678 CELEBRATION OF THE TWENTY-FOURTH OF JULY IN UTAH,

Go stem those waters in their course
That madly issue forth—
Or stop these fountains in their source
And seal them in the earth—
So may the Christian, Jew, and Turk,
With all their hellish guile,
Attempt to stay God's glorious work
That's growing on this soil.
For here with heav'n's pure light, &c.

Our Brigham, and our Heber too,
With Jedediah Grant,
The triune power to bring us through,
Are all the guide we want;
God bless them! may they live to spend
Many such days on earth,
That they may see the work extend
Majestically forth.
For here with heav'n's pure light, &c.

Three rounds from the cannon for the
songs and toasts.

A Poem was read by brother NALSBITT,
followed by a round from the cannon.

Dancing resumed.

Eight rounds from the cannon signalled
the set of sun.

The Martial Band beat the retreat,
and the United States flag was furled.

Camp assembled for prayers.

The Choir sung a Hymn.

Prayer by President J. M. GRANT—

Our Father and our God, in the name
of the Lord Jesus Christ, we bow before
thee, and thank thee that we have the
privilege of coming to the tops of these
mountains to worship thee, our God, and
to celebrate the liberty of thy people, and
their entrance into these peaceful valleys
and mountains.

We thank thee for these mountains,
for the fountains of waters that flow from
them, for the timber that grows upon
them, and for all the blessings that thou
hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved
this land from the eye of the wicked, that
they have not desired it, that they have
not coveted it, that thou hast kept it for
thy people and hast brought them hither,
through the instrumentality of thy ser-
vant Brigham, whom thou hast inspired
by the Holy Ghost.

We thank thee that we here rest secure
from our enemies, that we and our fami-
lies enjoy peace and rest from the perse-
cutions of those who hate thy chosen
people.

We thank thee for this goodly inheri-
tance which thou hast vouchsafed to thy
people, and for the privilege of raising our

banners and ensigns on these mountain
tops. May our enemies never have power
over us, and may we be blessed by doing
right and keeping thy commandments, by
living pure, and by being watchful and
careful to do no evil, that we may multi-
ply in our families, in our flocks, and in
our herds, in our fields and habitations.

We pray thee, in the name of the Lord
Jesus Christ, that thou wouldst bless this
valley and all the adjacent valleys; and
bless the streams of water that flow from
the mountains. As we are at the head of
Big Cottonwood canyon, we pray thee
that thou wilt bless it, and the water that
flows to the mills, and to the land we cul-
tivate. And may the timber, and grass,
and vegetation of every description, grow-
ing in this little valley in the tops of these
mountains, be blessed; and we consecrate
and dedicate it to thee for the benefit of thy
people, for their happiness, that they may
rest here and be safe. Bless all the ele-
ments that are here; may the rocks and
mountains be blessed, and everything that
has life.

We pray thee, in the name of the Lord
Jesus, that thou wouldst bless thy servant
Brigham, and those associated with him,
who have taken pains to prepare the way,
and kindly invite us to these regions.
May we feel that we are blest, and that
the Lord, through the dispensation of His
providence, has granted to us these fa-
vours. We ask thy choicest blessings on
thy servants Brigham, Heber, and the
Twelve, and upon all thy faithful people
in every kingdom and nation. Bless our
friends, and all who speak comforting
words to thy people, and defend them,
and may the enemies of truth and righte-
ousness be confounded, and not have power
to injure the people of God. Bless thy
servant George A. Smith, and thy ser-
vant John Taylor, and thy servant John
M. Bernhisel, and bless all thy servants in
every land and clime. Bless those who
write and defend thy people through the
press, may our prayers come up before
thee in their behalf, for thou knowest we
have not sinned against thee in these
groves—in this canyon. We do not visit
groves, as did Israel of old, to commit
adultery, nor to depart from the Lord our
God. But we desire to appear before
thee with clean hands and hearts, to call
upon thee for thy blessing and do thy
will, that our inheritance may be blest
and all we have, and that all the efforts,

we make to build up Zion and rear temples to thy name may be blest, that the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfil the covenants made with Abraham, Isaac, and Jacob, with Lehi and Nephi, and with all the Prophets that have lived on this land, that Zion may come down from above and Zion come up from beneath; that every band may be broken and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth, men who will break the crust of nations, gather Israel and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth, and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe, the law of God be extended, and the sceptre of righteousness swayed over this wide world; and eventually with the redeemed, may we be brought to celebrate thy praise, in thy kingdom and presence. These favours, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave, in the name of Jesus Christ. Amen.

President BRIGHAM YOUNG then remarked—

I wish to tell you that I am satisfied with every individual that has come up this canyon, and I am perfectly satisfied with our day's exercises. We have been as happy, I presume, as we are capable of being; I have enjoyed myself extremely well. I will now ask my brethren and sisters whether they are all satisfied, if you are, follow my example. [He raised his right hand, and all raised theirs.] If there are any who are not satisfied, they can make it known after they leave this place.

I have enjoyed this day, because of the liberty each of us has enjoyed. We have celebrated the 4th and the 24th of July ever since we first came into the valleys in the mountains, but I have never had the

privilege, before this day, of freely acting myself. Hitherto I have been placed, by the people, where I must sit, and been told to walk just so, eyes right, eyes left, eyes front, now forward, right, left, right, left, &c. To-day I have been at liberty, looking round and seeing the people enjoy themselves, without any stringent rules and regulations, and I may say that we have had perfect freedom. I told you to do anything or everything you wished to, if you would not do wrong, and enjoy yourselves in the way that would make you the most happy.

I would like to have had the whole Church here, but when I select a party, on any occasion, I never know where to stop, short of getting the last Saint on earth enrolled it. I have no distinction in my feelings, for I feel that we are all one family, and all brethren and sisters. The whole Church could not come here, we could only invite a few; and as we have observed strict decorum since we came out, I wish it to be observed until we leave the canyon, and from that time henceforth, that when we leave we may have the pleasing reflection that no accident has occurred to mar our enjoyment.

We wish every man, woman, and child to observe the strictest law of equity in the rest of our enjoyments this evening. When morning comes we will fire a salute to wake you up, when we wish the brethren and sisters to arise, eat their breakfasts, and take up the line of march, and if you see any persons in the mud, pick them up and carry them with you. We wish the company, so soon as breakfast is over, to put out their fires and vacate this ground, for I intend to tarry with the lumber company, until the rest are gone, and see that the fires are all well put out, when we shall take up our line of march and follow you.

Many times I have a feeling to bring this people under a covenant, but a doubt as to the propriety of doing so operates as a check upon that feeling. While the toasts were being read, some of the brethren wished me to make some remarks, and it was strongly in my mind to ask, will you live your religion from this time, henceforth, and forever? and to bring the people under a covenant. But they are already under one, and my feelings are, I would rather they would not make covenants, than to make them and break them. Live your religion; live honestly,

before your God, deal justly with your own conscience and with one another, and do right from henceforth, and you shall be blessed.

I could say a great deal on this occasion—the anniversary of our emancipation from the yoke of bondage, but I should say that which I do not wish to say, were I to give free vent to my thoughts. I shall wait with patience, in anticipation of the day when the people of God will triumph over the wiles and powers of Satan, and assume their place among the nations of the earth. But let me tell you that this will never be, until this people are a holy people. They have got to be sanctified; and when I can see the armies of Israel sanctified, no matter whether they are many or few, when that time comes they will go forth and maintain their rights, "Conquering and to conquer," until Satan is bound. But we will wait with patience, all we have to do is to live our religion and wait, for the time will come as quickly as we are prepared for it.

I will say to the brethren who have entertained us with music, you will please receive my thanks for your attendance here. I understand that you ask no pay for your services; that is right, and just as it should be.

I will now propose that we do not dissolve this meeting, if that is the feelings of those present, but adjourn until the 23rd day of July, 1857, to meet on this ground by 4 o'clock, p.m., preparatory to celebrating the 24th; that virtually gives the people present an invitation, aside from those I shall invite hereafter. The brethren and sisters who are now here, and those whom I shall invite, I shall be happy to see here another season; but I give no liberty to any person to invite others to come here without my permission. I have no question but that all have friends whom they would like to bring with them, but order and decorum must be maintained in this, as in all matters pertaining to the kingdom of God. [President Heber C. Kimball moved that the meeting be adjourned to the 23rd of July, 1857; seconded by President J. M.

Grant, and passed unanimously.] I expected the vote would be unanimous.

Brethren and sisters, may Almighty God bless you; you have my prayers and my faith continually, and I bless you, in the name of Jesus Christ, and I bless your little ones and all that pertains to you, with the whole House of Jacob, inasmuch as it is my right to bless you.

Now you can dance as long as you please, but do not wear out the musicians.

Dancing continued until 2 a.m. of the 25th.

Thus ended one of the best and happiest days of our lives. It certainly was a foretaste of the day to come, when the Spirit of God shall be poured out upon all flesh, and when Zion shall be freed from struggling against the powers of Satan and a wicked world.

July 25th. At sunrise, six rounds from the cannon, and music from the bands awaked the camp, and soon all were busily engaged in preparing to start for their less elevated homes.

During the egress from the canyon, one of President Kimball's wives descried a bear sitting upon a rock not far from the roadside, and apparently looking with amazement upon the strange spectacle of a long line of carriages in so wild a region. Not satisfied with a distant view, the bear approached the road and was shot by brother Charles Decker with a Sharp's rifle. Three shots were fired before bruin succumbed; the first passed through the lights, the second grazed the heart, and the third pierced the brain.

All returned without accident to man or beast, and no incident occurred to mar in the least the rich enjoyment of an anniversary in one of the Lord's secret chambers, the memory of which will ever be fondly cherished by those who shared in the privileges so liberally and courteously extended by the Big Cottonwood Lumber Company.

About 450 persons, with 71 carriages and 291 horses and mules, participated in this ever memorable trip to the Headwaters of Big Cottonwood.

GEORGE D. WATT, Reporter.

WHEN fortune caresses a man too much, she is apt to make a fool of him.

DATE OF TRIAL.—When a founder has cast his bell he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it. So Christ doth not, presently after he has converted a man, convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 25, 1856.

OBEDIENCE TO COUNSEL.—In this Number of the *Star*, we publish an account of a small party of five persons, on their way across the Plains to Utah, being attacked by the Indians, and a part of them killed. Some of the sufferers are supposed to have been "Mormons." We are not aware of the peculiar circumstances which caused them to travel in so unsafe a manner, but we take this occasion to remind the Saints, in order that it may prove of future benefit to them, that since the pioneers first went to the mountains, it has been counsel from the Presidency of the Church, for the emigrating Saints to travel in companies sufficiently large to protect themselves from the Indians, and the first instance has yet to occur of any serious depredations having been committed on them or of any lives having been lost through the Indians where this counsel has been followed.

It is our counsel to the Saints in Europe, that they avoid as much as possible going to America on ships not chartered at this Office and carrying companies of Saints, for in doing so they will be more subject to imposition and loss, and be compelled to mix up with, and perhaps lose the good Spirit, and be tempted to participate in the wickedness of the Gentiles. Besides in trouble and danger, the more there are of faithful Saints together, the more power there is with the heavens to open up a way of escape.

We trust that the Saints will consider this counsel well, and follow it, for in doing so some may save themselves much affliction.

NOTICE.—Pastors, Presidents of Conferences, and Conference Treasurers for the *Perpetual Emigrating Fund*, will please notice, that we do not require a list of the Branches, donating to the P. E. Fund, as heretofore.

FOREIGN CORRESPONDENCE.

NEBRASKA TERRITORY.

Florence, Nebraska Territory,
September 2, 1856.

Elder J. A. Little, my dear brother— I almost steal a few moments from our busy labour to partially redeem a promise I made to you when we shook hands at our last parting on the steamer—to write to you on our arrival in the State. Time compels me to be brief, and forbids my doing that which would be most pleasing to me—giving you a detailed account of all the interesting events of our voyage and journey from Liverpool to this place; and of

how the Lord blessed and prospered us on our way on every hand, and filled our souls with increased joy as we passed through the ranks of the ungodly unbelieved, realising all the way that the blessings and prophecy of President Pratt were fulfilled upon us.

We are preparing to leave to-morrow and all hands are up to their eyes in business. Since I commenced to write these lines the inquiry has often been made—where is brother Cyrus? and the answer has been that I was perched upon a bar trying to write a line to brother James. The dust like snow is flying in my face, which refuses to keep clean with a half

dozen washings a-day. They all say, "Give my love to brother James, brothers Pratt, Benson, William G. Young, and all the brethren in the Office," in which I most heartily join.

We arrived at this point on the 21st of August, having been, as you will observe, twenty-six days on our journey from Liverpool. At New York we spent twenty-four hours with Elders Taylor, George A. Smith, and others. At Chicago we were detained twelve hours waiting for a train. At St. Louis business kept us thirty-six hours. At the latter place we were joined by brother Spencer, who accompanied us to this place, where we had the privilege of shaking hands with our beloved brethren Elders W. H. Kimball, G. D. Grant, J. Ferguson, J. D. T. McAllister, and others who have been labouring incessantly in getting off the Saints. All our hearts were made glad in beholding each other again after a separation of a few months.

In less than an hour after our arrival on the camp ground, we laid by our fine cloth, and mentally and physically engaged in practical "Mormonism," in assisting to complete the organization of the hand-cart and wagon companies for their journey over the Plains. The presence of brothers Franklin, Spencer, and my humble self among them seemed like the magic of heaven. Their spirits and bodies seemed almost instantly refreshed, and when we passed up and down the lines we were met with those hearty greetings that none but Saints know how to give and appreciate. All were in good spirits, and generally in good health, and full of confidence that they should reach the mountains in season to escape the severe storms. We had several excellent meetings with them while fitting them out. I have never seen more union among the Saints anywhere than is manifested in the hand-cart companies. And hundreds bear record of the truth of the words of President Young, wherein he promised them increasing strength by the way.

The last hand-cart company, under the Presidency of Elder Edward Martin, left here on the 25th of August, and the last wagon company of Saints left this day, under the Presidency of Elder John A. Hunt; the rest of the companies are well out on the Plains. I have conversed with the Captain of a party returning from

California: he met all the companies, and reports them in a flourishing condition, and the feed all the way the best that he had seen it for years.

Elder E. Snow, who is now with us, reports Elder A. O. Smoot's company as far advanced as the head of Grand Island, rather heavily loaded but having excellent teams. Elder Walker with ten wagons, loaded principally with the surplus luggage of the Saints, has not yet arrived here from Iowa City. When last heard from he was 70 miles from this place. Brother J. A. Young has been despatched to visit him, and inquire into his circumstances; his further course will be determined by brother Snow on his arrival at this point. It is feared he will be too late to proceed with safety.

I believe I have now given you all the items of news which will be of interest to you. I will now conclude with my kind love to you and the brethren above-named, and to all the Saints who think and speak of me.

Brother Richards and all the brethren in company wish a kind remembrance to you.

That the Lord may greatly bless you, brother James, in your holy calling, is the prayer of your brother in the Gospel,

CYRUS H. WHELOCK.

September 3.

Dear Brother Little—At this late date we are enabled to state that the business of the P. E. Fund Company is about concluded for this season, so far as outfitting for this point is concerned, and we hope in a few hours to be on our way with the brethren who have before contemplated accompanying us to Utah.

The operations of the season are likely to turn out quite as favourably with regard to cost of outfit as we have at any time expected or hoped. But for the lateness of the rear companies, everything seems equally propitious for a safe and profitable wind-up at the far end. From the beginning we have done all in our power to hasten matters pertaining to emigration, therefore we confidently look for the blessing of God to crown our humble efforts with success, and for the safe arrival of our brethren the poor Saints in Utah, though they may experience some cold.

It certainly would warm your heart

with melting kindness to pass along the line of a camp going by hand-carts, and receive the cordial shakes of the hand, with a fervent "God bless you," as I did when I visited Captain Edward Martin's train, several of whom expressed their thanks in a particular manner for being permitted to come out this year.

My health continues good, and is improving. Brothers E. Snow and D. Spencer desire a kind remembrance to you, as all would who are going with me if they were not out at work.

Give my love to brothers Pratt, Benson, Calkin, and all in the Office.

With much love,

Yours, &c.,

F. D. RICHARDS.

Florence, Nebraska Territory,

United States,

September 1, 1856.

Elder Asa Calkin, and the brethren in the
Millennial Star Office.

Dear Brethren—Before quitting the confines of civilization for the journey over the Plains, I write you just a few lines concerning my journey with my family to this place, as I feel assured you entertain a lively interest in our welfare, and it gives me much pleasure to communicate with you, even by letter, after so long a daily intercourse in our labours together in the Office.

You have, doubtless, learned ere this of the safe arrival of brother Richards and the company who sailed with him, in America, and I will say that the passage over the sea was quite rough for the season of the year. We had but little pleasant weather, and both myself and wife were very sick, nearly all the way over. The children were slightly sick, but soon recovered. On our arrival in New York on the 7th August, we put up at Lovejoy's Hotel, nearly opposite the Astor House and City Hall, a large establishment, and which being the first American hotel I had been in, was quite strange to me. I went in the evening to brother Taylor's lodgings, at Brooklyn, with brother Richards and others, where we met with Elders Taylor, George A. Smith, W. L. Appleby, George Taylor, and N. H. Felt, and had a very pleasant interview. Next day, brother Taylor called at Lovejoy's to see sister L. and the children, and afterwards took me to see the Editor

and proprietor of *Leslie's Illustrated Paper*, to whom he introduced me as Editor of *Route, &c.*, from which work some of the engravings were in process of reproduction in *Leslie's Paper*. After attending to various business, brother Taylor took brothers George A. Smith, F. D. Richards, Joseph A. Young, myself, and Frank, to a splendid restaurant, in Broadway, to dine. This is certainly the finest place of the kind I have ever seen, and I believe the finest in New York. Certainly English people who have not travelled can have no idea of the splendour of such establishments. At 5 p.m. we took the cars for St. Louis, which city we reached after midnight, on the 11th, having been three nights and two and a half days, except Sunday, during which we stopped in Chicago, coming to Alton, where we were detained until ten for a steamer. This brought us to St. Louis in the midst of heavy rain; and, oh! the levee, the omnibus, and the ruts in the streets! We put up at the Missouri Hotel, and next day I went into business with brothers Richards and Spencer, at the *Luminary* office, but brother Snow being absent from the city, we did not do all brother Richards intended, and at four o'clock went on board the *Polar Star* for St. Joseph, which started at noon the following day (13th).

Concerning the steam-boat, I must say that my anticipations were more than realized in its construction, the airiness and cleanliness of its fittings, and the sumptuousness of its table. The passage up to St. Joseph was accomplished in four and a half days and six nights, and was interesting to me and my wife, indeed. We saw the difficulties of Missouri navigation, from the slight obstacles the *Polar Star* encountered, to perfection in the *Daniel Taylor*, snagged a few days before we passed, and lying athwart the river, and the *Edinburgh*, fast on a sand bar. We should have taken the latter up to Omaha City, had we arrived at St. Louis a day sooner.

As we passed Lexington, where the *Saluda* was blown up, and so many of our brethren and sisters perished, and the various counties on the Missouri river in which the Saints suffered persecution in early times, my mind was called up to serious reflection, and I could scarcely refrain from tears, my heart was so melted down at the atrocities committed upon our

brethren and sisters, and which are recorded in the Church History and *Prairie Persecution*.

Perhaps these scenes assumed a more visible shape in my mind from the excitement prevailing at almost every place at which we touched, on the Kansas question. We saw armed parties preparing to go into that Territory to assist the pro-slavery men, who it was said had been massacred by the abolitionists, and their homes burned. I presume you have seen accounts in the English papers of these recent troubles, but I expect they convey but an inadequate idea of the disturbed state of things in the neighbourhood of the conflict, on the ever vexing slavery question. Civil war seems written on the foreheads of almost all persons you meet in ascending the Missouri. It might be supposed that at this distance of time Independence landing could be passed without particular notice by strangers, but it was not so on the *Polar Star*. Several gentlemen pointed out the district of country as that which "Joe Smith" selected for his New Jerusalem, and animadverted upon his shrewdness in the choice of so good a tract of country; but, said one, "I guess the Mormons have pretty well given up the idea now." Sad mistake, while the promises of God to His Saints are irrevocable. I heard many other curious observations by mixing up a great deal with the passengers, which have given me some little insight into American life and manners, which I have not time to write, but suffice it to say that I try to throw myself right into circumstances that will enable me the more readily to comprehend the true nature of men and things in this new country.

From St. Joseph to Council Bluffs City, we went by stage coach; and, oh! such a ride up hill and down vale, from side to side—in and out of the coach to prevent its pitching over. We were two days and two and a half nights making the distance, eating at boarding houses, and farm houses, and sleeping, if such it may be called, in the coach. It became very wearisome to all, especially my children, but the little dears stood it remarkably well. We put up at the Pacific House, and next day brothers Richards, Spencer, and Wheelock, left early for this place. During the day I wandered over the city, and was introduced to Secretary Babbitt. In the afternoon, brothers Per-

guson, McAlister, and Cunningham came over with mule teams, and fetched the remainder of the party and luggage. When I arrived on the camp ground, there was one company of hand-cart emigrants, and one wagon company on the ground, among whom were brother Godsall and family, brother Thompson and family, brother Ballan and family, and many other persons familiar to you, and all well, except brother Godsall, who had an attack of the fever and ague.

On the 22nd of August, the last hand-cart company, under brother Edward Martin, came in. Among them were brother Jaques and friends, he drawing his sister-in-law Tamar, who was sick, in his cart; sister Wynn and daughter were also in this company. Most of the company were in good health, and few were very sick, but all seemed in good spirits and lively faith concerning their journey.

On the 25th, all the hand-cart emigrants in camp, and the last for the season, left under charge of Elder E. Martin, and when they got to the foot of the hill on which they had been encamped, they made the air ring with a good hurrah! three times repeated. On the first or second night out, sister Jaques was confined, and I believe has done well, and after a day or two's detention, gone right on.

On the 25th, the two teams with my family came in, William sick with fever and ague, which he had had for above a week—the rest all well. In the meantime, myself and family had lived in a tent, with the other emigrants encamped here.

On Sunday, the 31st, the last wagon company moved off to near Outler's Park, and I had my first lesson, practically, at "geeing and hawing," in driving one of the two teams. The thing was done without mishap, and with considerable ease, which I attribute more to the tractability of the animals than any skill in myself. Near Outler's Park is a delightful spot, and peculiarly refreshing after the dust around the camp at Florence. I may tell you that I have drawn water, chopped wood, and done sundry other things incidental to camp life, and all with as good grace as I could. I hope soon to be sufficiently familiar with all these things to do away with my present awkwardness.

I am at present in Florence, having re-

turned yesterday from the camp to attend on brother Richards, and assist in the closing up of accounts. The rest of my family have gone on from their camp ground, near Cutler's Park, and I expect to overtake them with brother Richards in a few days.

While I have been in Florence, brother Richards has shown me most of the spots of land rendered interesting, if not sacred, by the residence of our brethren in exile, and by the graves of many of them in death, brought about by cruel persecution. It will not be many years, however, before the land will be covered with the homes and establishments of the Gentiles, and the holes in the ground on which stood the houses of the Saints and many other characteristics, which recall the scenes of 1846—7, will have disappeared,

leaving the page of history to tell the tale unaided by these palpable evidences of the sorrows of the Saints, identified with the annals of Florence, once Winter Quarters.

September 3.—To-day I expect to leave for the Plains, with F. D. Richards, D. Spencer, James Ferguson, W. C. Dunbar, J. A. Young, C. G. Webb, W. H. Kimball, G. D. Grant, J. D. T. McAlister, N. H. Felt, J. Van Cott, and John Latey, and to overtake my teams to-night or in the morning.

Brothers Kimball, McGaw, Cunningham, and many other brethren, send love to you. My wife joins me in Gospel love to each and all of you. I should be glad to hear from you on reaching the Valley. Yours sincerely,

J. LINFORTH.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Oct. 2, 1856.

President O. Pratt.

Much esteemed Brother—Having a knowledge of the duty that is devolving upon me, in regard to the building up of the kingdom of God, I embrace the present opportunity of informing you of the present condition and future prospects of the Norwich Conference, as they appear to us at this time.

Sunday, the 28th ultimo, we held our Quarterly Conference. It was tolerably well attended, taking into consideration the uncomfortable weather and scattered condition of the Saints. Present—Pastor Lavender, Elder Jesse Hobson, late from Utah, and a first-rate array of energetic "Mormon" brethren connected with me in labour for the spread of the truth. Reports were given in from each District and each Branch, which were very cheering, with a few exceptions, and these exceptions cannot be avoided while the wheat and tares grow together.

We have distributed a large number of the pamphlets entitled, *Marriage and Morals in Utah*, which have caused much excitement to prevail among the Clergy-

men and Bible-readers; challenges have been thrown out to us, which we have thought wisdom not to accept, and have treated them with contempt, because we know that those who gave them are not truth-seekers, neither are they honest-hearted; they represent your own writings as a gross imposition upon the people, and say, "That Mormonism is a system of disguised infidelity; that the peculiar doctrines of Mormonism are awfully blasphemous; that its pretended histories abound with childish absurdities and palpable contradictions; that the pretensions of its leaders are impudent, hypocritical, and mercenary; that its morals are licentious," &c., &c., and undertake to prove all this by the New Testament. We have always considered our religion too pure and holy to mix with such men and principles as the foregoing; if we are wrong in treating such persons with silence and contempt, we would wish to be corrected.

The grand principle of tithing has been practised in this Conference about a month, and notwithstanding the many votes against it, it is moving along steadily and surely, and is separating those who love God and His principles from those who do not—it works as an emetic with some, because it brings up from their sto-

machs everything foul and sour that had been there for years past. The pure in heart who have adopted it are prospering, and exclaim, "They wish it had come before." By the middle of the current quarter we trust that all unanimously will have adopted the tithing.

We are baptizing here and there one, at the present time; but our faith is that many are preparing to enter into the Gospel covenant; the seed has been sown, and in a short time must come forth, and the future prospects of the Conference are flattering.

We have organized another Tract So-

ciety, and expect to follow the instructions given in *Star*, Number 39 current volume. There is union among all the Saints and Priesthood. Pastor Lavender and myself are one, and they are one with us. We crave your faith and prayers for an increase in power, and faith in the God of Israel, and we now conclude with our prayers for yourself, Elders Benson and Little, and all the brethren in the Office, and for all Saints throughout the world.

Your brother, and humble servant in the Gospel of Jesus,

MATTHIAS COWLEY.

TROUBLES WITH INDIANS ON THE PLAINS.

By the arrival, on Saturday last, of D. B. Cleghorn, Esq., from California, via Salt Lake, which latter place he left on the 2nd of August ult., we have news of a terrible tragedy in the murder and robbery of Col. A. W. Babbitt's train of government property, by the Cheyenne Indians.

Mr. Cleghorn met Mr. Babbitt, in camp, at Wood river, some fifteen miles from New Fort Kearney, of whom he learned the following painful particulars of the murder of his men, and breaking up of the train:—

On Monday night, the 25th of August, the little train, with Alexander Nichols, (one of our citizens,) as captain and conductor, and Mrs. Wilson and infant, (from St. Louis,) a young man named Orren Parrish, a man from Pennsylvania and another, name unknown, accompanying, were encamped upon Prairie Creek, ten miles east from Wood river, neither fearful nor dreaming of danger, when they were suddenly attacked by a band of Cheyennes, (which for some cause had been attacked and driven by the soldiers at Kearney). Orren Parrish only escaped uninjured to the fort, whilst the other young man received a dangerous wound from a bullet, in the leg. Some days after, a detachment was sent from the fort, (twenty miles,) who found the dead body of Mr. Nichols some twenty yards from the wagon, also the dead body of the gentleman from Pennsylvania close by, and the dead body of the child, with its brains dashed out, and horribly mutilated. The pillow where the child and

mother slept, was bloody, and a portion of the torn wardrobe of Mrs. Wilson on the ground, but her body was nowhere to be found.

The oxen (ten yoke) and all the mules were gone, and the wagons rifled of much of their contents.

It seems, however, that a band of Omaha hunters happened near just after the murder, and in time to stop the pillage and recover the money, and some other valuables stolen, which were honestly turned over to the Colonel in command of the corps.

Mrs. Wilson has, doubtless, been wounded, and then carried away captive. The young man who escaped with a wound is in the hospital at the fort; and the wagons and what property remained were also taken to the fort. These are the particulars, as far as we can gather them. In a few days we shall however, no doubt, get a full detailed account of the matter, from the pen of Mr. Babbitt himself, which we will lay before our readers.

The Cheyennes are a warlike and cruel race, numbering several thousands, who inhabit some of the wild and almost unpenetrable valleys in the fastnesses of the Rocky Mountains, southwest from Fort Laramie, and seldom come out except to rob, plunder, or go to war with other tribes. Our emigration will be never safe until these merciless pirates are exterminated.—*Council Bluffs Bugle, September 9.*

FIGHT WITH THE CHEYENNES.—The Indians will have to be chastised. They

are becoming exceedingly annoying. Very recently they committed so gross an outrage, that Captain Stewart, with forty men, was ordered out from Fort Riley to chastise them. They were pursued and encountered at some distance on the Platte—the dragoons being piloted by two of the Indians who have so long been confined at Fort Kearney. Captain Stewart's party took up an advantageous position, and in the fight which followed,

killed some ten of the enemy, and wounded some fifteen others. The same tribe of Indians, it is ascertained, killed a family of Mormons, consisting of two or three persons, and took the mother into captivity. This news was brought to Fort Riley by the Omahas, and a party of troops despatched to overtake them, but the murder had been committed too long previously, and they were not found—*St. Louis Republican, September 16.*

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending September 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.
London.....	William Budge.....	£659 17 10½
Birmingham	B. W. Brindle	290 13 3
Warwickshire.....	Henry Brown	153 8 0
West Glamorganshire.....	John Davies.....	144 11 6½
East Glamorganshire.....	Thos. Stephens.....	136 10 10½
Manchester	Edward Oliver	117 0 1½
Bradford	William Shiers.....	94 16 8½
Sheffield	Wm. Brownlow.....	92 8 8½
Norwich	James Woods	88 13 2½
Herefordshire	Thomas Roberts.....	82 0 2½
Lincolnshire	Richard Harper.....	76 7 10
Reading	John Hyde.....	75 2 0½
Derbyshire	Thomas Parkes.....	70 18 6½
Durham	William B. Child.....	70 12 9½
Staffordshire	James Payne	67 0 11½
Hull	S. Pickering	66 12 5
South	Simon Irwin	65 18 4½
Liverpool.....	W. H. Perkes	64 14 6½
Bedfordshire	Joseph Flitton	62 18 7
Monmouthshire.....	A. Michael Vaughan	61 14 7
Edinburgh	P. Q. McComie	61 0 0½
Cambridgeshire	R. J. Townsend.....	56 3 1½
Newcastle-on-Tyne	J. D. Wilson	54 9 7½
Kilmarnock	John Aird	51 19 9
Cheltenham.....	Thomas Clarke.....	51 16 6½
Nottinghamshire	Josiah Holmes	49 6 8
Glasgow	John Hunter	48 6 11½
Leicestershire.....	John Mellor	45 13 1½
Wiltshire	William Norris.....	44 13 8
Dublin	T. H. Rutledge.....	42 16 1½
Lands End	John Kessell.....	41 18 4½
Belfast	James McGhie.....	36 19 11½
Shropshire	David James	30 6 6½
Southampton	James Rogers	25 15 3
Late Herefordshire	John Preece	24 17 9
Channel Islands.....	Caleb World	24 15 5

Carried forward£3228 0 1½

CONFERENCE.	AGENT.	AMOUNT.
Brought forward.....		£3228 0 1½
Worcestershire	George Sparkes.....	24 13 3½
Brecknockshire	John D. Jones.....	23 5 11½
Dorsetshire	Benjamin Elliot.....	22 5 9
Llanelly	Charles Harman	21 3 6½
Carlisle	Thomas Smith	17 7 4
Dundee.....	J. L. Chalmers	13 12 7
Flintshire.....	Thomas Green	9 19 3½
Caermarthenshire	William Jones	7 17 9
Preston.....	John Holsall.....	7 4 11
Pembrokeshire	Edward D. Miles	7 3 5½
Denbighshire	Griffith Roberts.....	6 8 11½
Dyffryn Conwy	Hugh Roberts.....	5 15 1½
Anglesea	Evan S. Morgan.....	4 3 0

BRANCH.

Derry.....	Hugh Sheppard.....	6 15 7
------------	--------------------	--------

MISSION.

Australian	Aug. Farnham	231 12 6
Swiss and Italian	John L. Smith	137 9 5
Sandwich Islands	P. B. Lewis	78 12 5½
Cape of Good Hope	Richard Provis.....	73 18 3
French	G. D. Keaton	68 14 8½
Scandinavia.....	Hector C. Haight	26 2 3½
Bombay.....	Hugh Findlay	19 13 4½
East India	N. V. Jones	8 19 8
Malta.....		5 7 2
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
F. Merryweather		0 14 0
George H. Taylor, Haverstraw		0 10 1
Frederick Mackay		0 5 3

(Errors excepted.)

£4059 13 11½

VARIETIES.

WOMAN'S SPHERE.—The celebrated Fontenelle said, that women have a fibre more of the heart, and a cell less in the brain, than men. This aptly suggests the true sphere in woman's action and the true source of her power. As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.